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## NOTES ON SPANISH FOLKLORE

### 1. *Cuidar non es saber*

Tobler, *Li dis dou vrai aniel*, 1871, v. 104 note, was the first to show that the particular meaning of *cuidier* "*sich einbilden, wännen*" is due to contrasting it with *savoir*.<sup>1</sup> Of this contrast the proverb has availed itself in different ways. After Tobler, and not remembering his note, P. Meyer, *Romania* XV, p. 299; XXVIII, p. 261, and Jeanroy, *Annales du Midi* XV, p. 214; *Romania* XXXIV, p. 518, pointed out French, resp. Provençal proverbs opposing the two verbs.

Of the French forms the two following interest me here:

1. Robert de Gretham,<sup>2</sup> *Le Miroir ou les evangiles des domées* 26 (*Romania* XV, p. 299) *E l'em dit en prover pur veir Qe quider n'est pas saveir*.

2. Cleomades 1231 (Tobler, l. c.) *Mais entre savoir et cuissance, Sachiez, a moult grant difference*.

The first form is attested for Provençal: Gavaudan, IV, 12, *Romania* XXXIV, p. 514 *cujars lai on no val valors Non es sabers ni sens*.

Both forms appear in Spanish:

1. Alexandre (Janer) 1586 *Mas diz assi el uiesso*.<sup>3</sup> *cuidar non es saber*. Sancho, Castigos, p. 173a *é por eso dice la palabra del proverbio: Cuidar non es saber*.<sup>4</sup> Santillana, p. 518

<sup>1</sup> I may mention here Lucanor (Knust), p. 255, 21 *El que sabe [cuida] que non sabe, el que non sabe cuyda que sabe*. The *Varia Lectio* reads: "[ ] G[ayangos (Bibl. de Aut. esp.)]; *sabe S*." A commentary is lacking. Knust was probably not responsible for the text nor for the V. L. nor for the lack of the commentary; for he would have known that Gayangos, p. 428a, omits the whole first part of the saying. Further, he would have remembered his notes to Bocados de oro, p. 139d, and especially Burlaeus, p. 110f where, among other things, he quotes from Caro y Cejudo, p. 48: *Bien sabe el sabio que no sabe, el necio piensa que sabe*. Also without the testimony of Caro it is clear that we have to insert the reading of S: *sabe*.

<sup>2</sup> c. 1250.

<sup>3</sup> To be added to the list of names of the proverb given bei Cornu, *Zweihundert altspanische Sprichwörter*, p. 196 (Festschrift zum VIII. allgemeinen deutschen Neuphilologentage in Wien, 1898). Cf. also C. Michaëlis de Vasconcellos in *Festschrift Adolf Tobler*, 1905, p. 21, note 4.

<sup>4</sup> This instance and those from Santillana and Berceo have in the meantime been published by Cornu, op. cit., p. 198. Unless otherwise stated, I have my material at first hand.

*Penssar non es saver.* Refranes glosados,<sup>1</sup> Gallardo IV, c. 1129  
*Pensar no es saber.* Torres Naharro I, p. 381 *el pensar no es saber.*

2. Berceo, Milagros (Janer) 127 *Mas a grant diferençia de saber a cuidar.*

A German "*Wählen ist nicht wissen*" which lies so near, does not seem to occur. I find only Trutz Simplex [1670], p. 145 (Wander V, p. 304, no. 396) *Wissen und Meinen ist zweyerley*, with which may be compared Maurice de Sully, Dialogue du pere et du fils (Romania XXVIII, p. 260) *Biau fiz . . . il te couvient tout avant savoir que est croire et qu'est cuidiers et qu'est savoirs; et sont .iij. choses.*

## 2. *Mulier prefertur viro*

P. Meyer, Romania VI, p. 501, has printed from a MS of the University of Cambridge (from the beginning of the fourteenth century) a résumé of theological arguments in favor of woman over against man:

Mulier prefertur viro, scilicet:

- [I] *Materia*: Quia Adam factus de limo terre, Eva de costa Ade.
- [II] *Loco*: Quia Adam factus extra paradisum, Eva in paradiso.
- [III] *In conceptione*: Quia mulier concepit Deum, quod homo non potuit.
- [IV] *Apparicione*: Quia Christus primo apparuit mulieri post resurrectionem, scilicet Magdalene.
- [V] *Exaltacione*: Quia mulier exaltata est super choros angelorum, scilicet beata Maria.

French parallels have been indicated by P. Meyer, Romania VI, p. 501 (from Robert de Blois, *L'onnour as dames*—to II, III; [for a parallel to IV, see Ulrich's ed., III, p. 15, vss. 445 ff.]), XV, p. 321 (from *La bounté des femmes*—to I, III); further by Piaget, Martin Le Franc, 1888, p. 49 (from Jean Le Fèvre, *Le livre de leesce*—to I; [for parallels to II, III, see van Hamel's ed., vss. 1214 ff.]), p. 64 (from Christine de Pisan, *L'epistre au dieu d'amours*—to I; [for a parallel to II, see Roy's ed., vss. 604 ff.]), p. 107 (from Le Franc, *Le livre du champion des dames*—to ? [Piaget merely states: "On retrouve en partie ces arguments—là développés dans le *Champion des Dames*;" on p. 109 he refers to a parallel to I]).

<sup>1</sup>c. 1500.

P. Meyer, *Romania* XV, p. 321, has also pointed out two Provençal parallels (from the Comtessa de Dia<sup>1</sup>—to I, and from Serveri de Gerona—to I).

A South Italian parallel has been adduced by Risop, *Zeitschr. d. Ver. f. Volkskunde* XIII, p. 250 (from Loyse de Rosa—to I).

A Latin parallel has been referred to by van Hamel, *op. cit.*, p. 242 (from Ambrosius, *De paradiso*—to II).

To these parallels I would add the following:

Absalon, abbas Sprinckirsbacensis,<sup>2</sup> *Sermones festivos* (Migne CCXI, c. 18) *Certe mulier in paradiso facta est, vir extra paradisum.*

Antonio Pucci [?], *Il Propugnatore* III, 1, p. 49:

Non so vedere per che cagione i filosafi e gli altri uomini si dilettono di spregiare tanto le femmine, concioè sia cosa che 'l Singniore del cielo e della terra degnò di venire in lei.

Ancora, dopo la sua passione, per la sua resurrezzione, apparì prima a lei che a l' uomo.

Ancora veggiamo apertamente che nella creazione ella fu fatta di più nobile cosa che l' uomo: però che l' uomo fu fatto di fango e la femmina della costa dell' uomo; e poi fu fatta in più nobile luogo; però che Adamo, come detto è, in Ebrom,<sup>3</sup> Eva fue fatta nel Paradiso terrestre.

Juan Rodríguez de la Cámara, *Triunfo de las donas* (Paz y Mélia), pp. 89 ff.:

La segunda razon (sc. dela excelencia delas dones (!) sobre los onbres) es por quanto dentro del parayso, en compaña delos angeles formada, e non el onbre, que fue con las bestias enel campo damasceno,<sup>4</sup> fuera del parayso, criado . . . .

La tercera, por auer seydo formada de carne purificada, e non del vapor dela tierra, dela qual el onbre e los otros animales fueron criados . . . .

La tricesima segunda razon es, por quanto ala muger, porque lo mas amó, segund Ambrosio lo dize en la Omelia,<sup>5</sup> e como touo firme esperança, primera mente por excelencia que a ningund onbre, resuscitando, appareció.

Diego Sanchez de Badajoz, *Recopilacion* II, pp. 7 ff. (dialogue between the shepherd and his wife):

<sup>1</sup> The quotation is in Latin. For its proper interpretation, see Piaget, *op. cit.*, p. 165.

<sup>2</sup> †1203, Gröber, p. 197.

<sup>3</sup> Cf. Graf, *Miti* I, p. 46.

<sup>4</sup> For the *ager damascenus* as the place where Adam was created, see Liebrecht to *Germanicus* von Tilbury, p. 53; Skeat to Chaucer, *The Monkes Tale*, 17 (Oxford, 1880, p. 175). Two more Spanish instances of the belief are Autos (Rouanet) II, pp. 180, 385; 217, 22.

<sup>5</sup> I have been unable to verify this reference.

- ELLA. Ora, escucha ya, malsin,  
 Y verás cuán presto pruebo  
 Las ventajas que te llevo,  
 Aonque<sup>1</sup> sé poco latin.  
 Al principio fué criado  
 El hombre de tierra astrosa;  
 La mujer, de mejor cosa,  
 Del hombre vivo y formado;  
 Él hué de barro tomado,  
 Cosa muerta y ensensibre;  
 Ella, de carne apacibre,  
 De la costilla del lado.  
 ¿Ves probada mi intencion  
 Del principio y principado?  
 Y al medio Dios hué encarnado  
 De mujer, no de varon . . . .
- ÉL. . . . Y por alzar lo caído  
 Quiso ensalzar la mujer.
- ELLA. Tan alta y tan ensalzada,  
 Anque mas pese á roines,  
 Que sobre los serafines  
 En el cielo está asentada  
 Por señora y abogada,  
 Por luz y guía y estrella.<sup>3</sup>

Juan de Espinosa, Dialogo en lavde de las mvgeres (Sharbi, Refranero II, pp. 124, 128):

[la muger] fue criada enel Paraiso terrestre y el hombre fuera del Paraiso . . . .

la muger es notablemente mas noble, hauiendo el sido formado de tierra y ella del hombre.

<sup>1</sup> *Aon* is found as early as the Testo castellano del concilio de Leon (año de 1020) (from a copy of a MS s. XIII in Muñoz y Romero), pp. 74 *Mandamos á on que* . . . 78 item.

*Aon* in rime occurs in Torres Naharro I, pp. 253, 367, 428; II, pp. 290, 292.

Later in the quotation we have *anque*, which is frequently met with in the Cancionero d'Herberay; Torres Naharro; Diego Sanchez; Santa Teresa; Ramón de la Cruz; Marin; the Cancionero panocho; Caveda, Poesías selectas en dialecto asturiano<sup>2</sup>; Fernandez y Morales, Ensayos poéticos en dialecto berciano.

As *dun* (*don*) > *an*, so *aón* > *on*. Cf. for *on*, Juan del Encina, pp. 230, 231, 233, 235, 248; *onque* 229, 236, 246.

<sup>3</sup> The quotation is from the Farsa del matrimonio. I beg here to correct two statements of Creizenach III, pp. 119 and 159. That on p. 119 according to which the Farsa del molinero of Diego Sanchez was published anonymously 1530, is a slip of the pen for Farsa del matrimonio. Cf. p. 126. Worse is that on p. 159: the edition of the Farsa del matrimonio of 1530 and reprinted by Gallardo I. cc. 929 ff., is dated 1542 and treated as a work different from that of Diego Sanchez.

To anyone having access to more works on Adam and Eve, and in praise of women, than I have, it will be easy to increase the number of these instances.

### 3. *Riddle Questions*

Among other versions of the "*Drei (Vier) Fragen*," Reinhold Köhler, *Kleinere Schriften* I, p. 492, cites those of the Orlandino (1527) of Teofilo Folengo, from which I excerpt:

Cerco saper da voi, quanto è vicino  
 Il Ciel da terra in ogni regione,  
 . . . .  
 Oltra di questo, dite giustamente,  
 Quanto è dall' Oriente all' Occidente.

The answers are:

Oggi voi mi faceste il primo assalto,  
 Ch'io narri quanto il Ciel da terra dista,  
 Presto rispondo, che gli è solo un salto,  
 Provandol senza il probò del Scotista:  
 . . . .  
 Perchè dall' Oriente all' Occidente  
 Una giornata fa, se'l Sol non mente.

In the "Adicion del Diálogo" (1517) of Torres Naharro II, p. 378, Patrispano and Herrando exchange, among other questions and answers, the following:

- PA. Di, pariente,  
 Desde levante á poniente,  
 ¿Cuánto habrá de cierta via?  
 HE. Una jornada valiente  
 Que la anda el sol cada dia.  
 PA. Poco yerra;  
 Pero, pues que en ti se encierra  
 Un saber así tan alto,  
 ¿Cuánto hay del cielo á la tierra?  
 HE. Á la fé no hay más de un salto.

The first question and answer of the Orlandino are found elsewhere, cf. e. g. Child, No. 45; the rime-word *salto* here and in the corresponding version of Torres Naharro may be accidental, but receives some weight from the fact that the only parallel to the second question, known to me, is that from Torres Naharro. Has Folengo been influenced by Torres Naharro?

4. *HOMO im Menschenangesicht*

Well known is Dante, Purg. XXIII, 32:

Chi nel viso degli uomini legge omo,  
Ben avria quivi conosciuto l' emme.

Köhler II, p. 12, quotes another instance of this belief from Berthold von Regensburg, Bolte, *ibid.*, one from Grillparzer. Here follows a Spanish one:

Diego Sanchez de Badajoz, Recopilacion I, p. 321:

Y de Dios ¿no sabeis vos  
Lo que diz el nuestro cura?  
Que su nombre y escretura  
Puso en la cara de nos.  
¿Veis? o: o: los ojos dos.  
¿Veis la m en la nariz?  
O, m—o—homo, hombre diz,  
D—e—de—i—dei—de Dios.

5. *Die Ungleichheit der menschlichen Gesichter*

That the dissimilarity of human faces was considered one of the greatest miracles of God is attested by many instances, cf. Köhler II, p. 13, who gives among others, three Spanish instances (from Lucanor, the Libro de los exemplos and F. Caballero, Cuentos populares). The following may nevertheless be welcome:

Aucto de un milagro de sancto Andres 287 (Rouanet I, p. 477):

PAJE. Que milagro es el mayor  
que en todo el genero humano  
a hecho Dios de su mano  
en la cosa mas menor?<sup>1</sup>

S. ANDRES. Di qu'es la diversidad  
de caras que crio Dios,  
que en tanta universidad  
de propia conformidad  
no ay tan solamente dos.

<sup>1</sup> Cf. S. Orosia (Fernández-Guerra) 444 *el mas menor de su grey*. Diego Sanchez I, p. 363 *contra las más mejores* (sc. bondades). Autos (Rouanet) I, pp. 141, 137 *es mas peor*. 491, 262 *muy muchas mas mayores* (sc. cosas). II, p. 361, 164 *comi las mas mejores* (sc. migas). Quatorze romances judéo-espagnols, Rev. hisp. X, p. 605 *la mula la mas mejor*. D. Quixote II, chap. 52 *no las* (sc. las vellotas) *hallé mas mayores*. For earlier examples see Meyer-Lübke, Gramm. III, §47 (*mas primero* also Alexandre 1843, Appoll. 143, Encina, p. 113). Cf. further Kolsen, Guiraut von Bornelh, p. 119; Abbott, A Shakespearian Grammar, 1881, §11.—Similarly we find the absolute superlative with *muy* or *bien*: Autos I, p. 235, 86 *de muy finisimo oro*. Rubí, Poesías andaluzas<sup>2</sup>, p. 31; *tiene usted muy poquísima criansa!*—D. Quixote II, chap. 24 *doy por bien empleadissima la jornada*.

6. *Und wenn der Himmel wär Papier*

In the great number of versions of this formula, collected by Köhler III, p. 293, there is only one in Spanish (from the Libro de los engannos = Bonilla's ed., l. 1281). For an instance from Spanish popular poetry, Köhler, p. 306 note, refers to Segarra, Poesías populares, Leipzig, 1862, p. 131 (not accessible to me).<sup>1</sup> Bolte, Zeitschr. d. Ver. f. Volkskunde XII, p. 171, has brought forward three more parallels (from Truebas, Cuentos campesinos, from Marin, Cantos populares españoles, and one from Venezuela). That from Marin (IV, p. 91, 6241) reads:

Si la mar fuera de tinta  
Y el cielo fuera papel,  
No se podría escribir  
Lo falsa que es la mujer.

Marin possibly got his version from Lafuente, Cancionero popular<sup>2</sup> II, 53.<sup>2</sup> The same form occurs in Murcian:

Diaz Cassou, López Almagro and García López, El cancionero panocho, Madrid, 1900, p. 56:

Manque<sup>3</sup> la mar juera e tinta  
y er cielo juera papel,  
faltaria pa escrebir  
lo farsa qu'es la mujer.

Lafuente offers besides:

- p. 53 Si la mar fuera de tinta,  
Y el cielo de papel doble,  
No se pudiera escribir  
Lo falsos que son los hombres.
- p. 140 Si la mar fuera de tinta,  
Y de papel fuera el cielo,  
No te pudiera escribir  
Lo mucho que yo te quiero.

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<sup>1</sup> As Segarra is one of the authorities consulted by Lafuente, Köhler's instance may be among those I quote from Lafuente.

<sup>2</sup> Lafuente reads *pudiera*.

<sup>3</sup> Meyer-Lübke, Gramm. I, §587, treats "andal. *manque* = *masque*" like *manzana*, *ninguno*, *mancilla*, etc. Schuchardt, Zeitschr. f. rom. Phil. V, p. 311, had suggested "Eimischung von *aunque*." Similarly Marin II, p. 187. *Manque* is in fact a contamination of *masque* and *aunque*.